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The Life of William McGill

Norman Found, M. D.

The Unfinished Task

Rev. J. S. Ryang, D. D.

The Sky Bridge of the Magpies

Mr. Hong Noh Lee

The Value of Carelessness

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The Fiftieth Anniversary of Ewha

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AUGUST, 1936.

SEOUL, KOREA.



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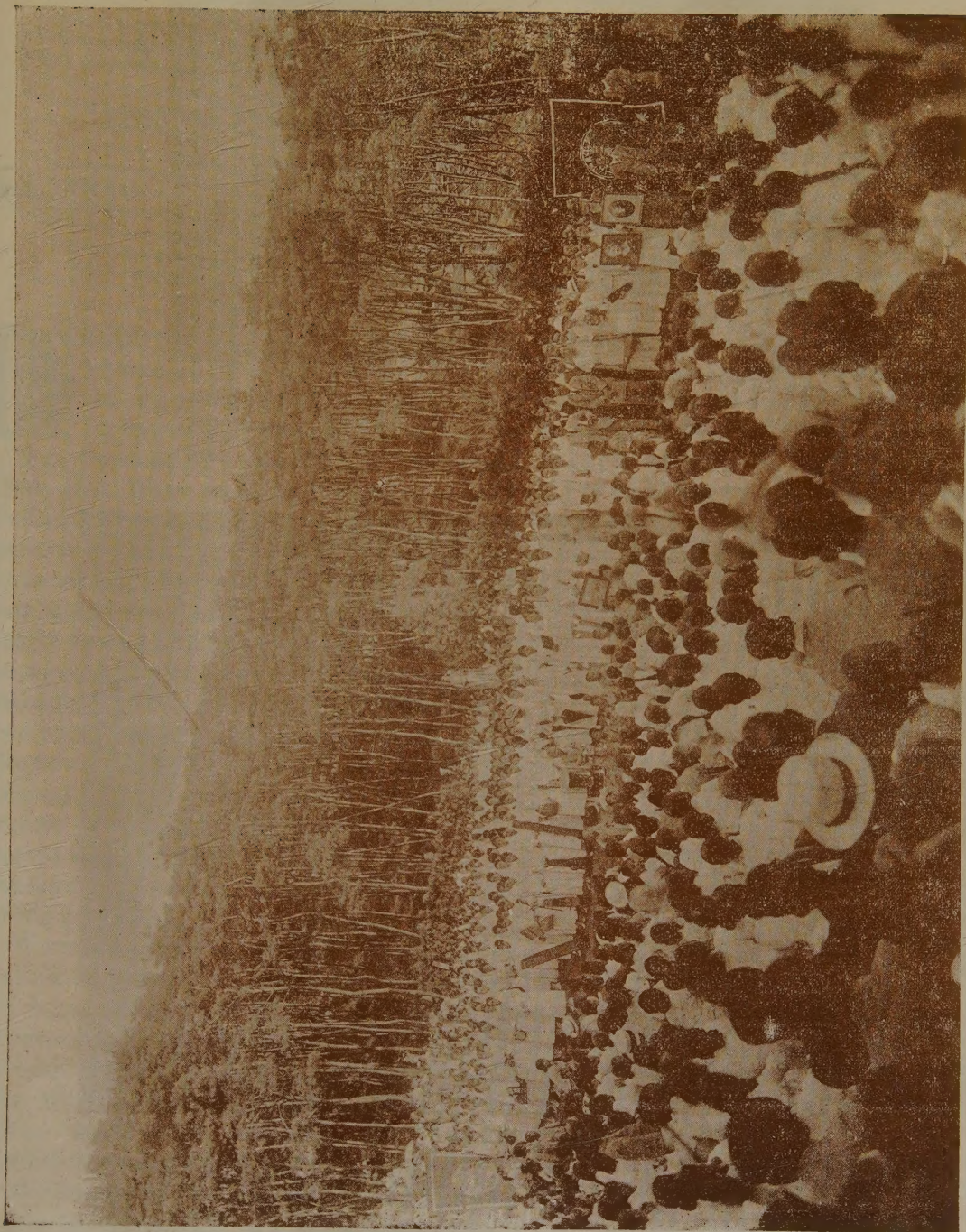
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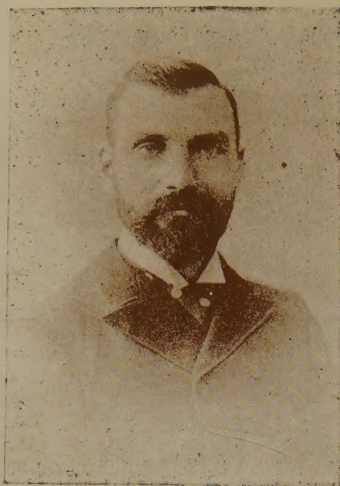
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EWHA COLLEGE, SEOUL, KOREA MAY 30TH, 1936.

Ewha Fiftieth Anniversary Pageant, "The River" - Moving Day Scene.

College moves from the old to the new Ewha, each member carrying something characteristic or precious. (Page 168)



Wm. J. Hall, M. D.
Died in Seoul, Nov. 24, 1894
See "K. M. F." Feb., 1936
(page 31)



Rev. Wm. J. McKenzie
Died in Sorai, June 26, 1895
See "K. M. F.", Feb., 1936
(page 32)



EWHA COLLEGE, SEOUL, KOREA May 28th, 1936.

Ewha Jubilee Those honored for fifteen years or more of service
Left to right, *standing* - Dr. Helen Kim, Mrs. Alice Jung, Mr. Kwangju Saw,
Miss Marie E. Church, Mr. Changyul Yi, Mrs. Van Fleet-Hobbs
Seated - Miss Mary E. Young, Miss Alice R. Appenzeller, Mr. Kukbai Kim,
Mr. Mansu Cho, Miss C. Brownlee, Mrs. Wonsik Yi, Mrs. Hannah Pak.
(Page 168)

THE KOREA MISSION FIELD

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AUGUST, 1936

No. 8

The Future of Medical Missions in Korea

PERHAPS THE editor is not qualified to speak on this subject, but at least he can give a layman's opinion. Let us begin with some facts.

The Government reported in December, 1934, that there were 51 Government and Public Hospitals in Korea, treating 2,500,000 patients a year. At the same time 86 private hospitals were reported, of which 24 are mission hospitals. These mission hospitals treat yearly about 14,000 in-patients and 70,000 dispensary patients (Federal Council Statistics, average 1927-29). For the year 1933-34, the two union mission hospitals in Pyengyang and Seoul treated 5,500 in-patients and 32,000 dispensary patients with a total of 130,000 treatments. In October, 1935, the Government reported 2,300 physicians in Korea, which is an average of about one physician to every 10,000 of the population.

From the above we estimate that not in a generation will half the people of Korea have an opportunity to receive adequate medical treatment. Clearly from a medical standpoint Korean will need for many years to come all the service that the mission hospitals can give. Each mission hospital does a large charity work and should continue to do so.

The continued need for mission hospitals in Korea is both medical and missionary. Medically the work done should be good, as good as the missions can make it, though it is not necessary to say that it should be as good as

the best in order for it to be worthwhile. In all the mission hospitals there are only about sixty Occidentals (doctors and nurses) which is not a large number and might well be increased.

For missionary purposes the mission hospital will continue to be a powerful agency in the evangelization of the Korean people. The charity work done is not only one of the best expressions of the spirit and practical application of the Gospel, but the mission hospital affords one of the best opportunities for direct evangelistic work. The result is not only a large number of new believers but each year new churches are established.

The difficulties which medical missions in Korea face are two. There is the financial difficulty which prevents an adequate missionary staff, lessens the amount of charity work that can be done, discourages research work, and limits the ability to satisfy government requirements as to standards.

The other difficulty is that during recent years, it has been almost impossible for new medical recruits to pass the Japanese government examinations. This discourages medically trained volunteers from applying for Korea. Let us hope that the present difficulties are temporary, that the sending churches will soon be able to increase their medical gifts and force, and that the Government authorities will continue to welcome these in its effort to better the hygienic, moral and spiritual condition of the Korean people.

Life of William McGill

NORMAN FOUND

DR. WILLIAM B. MCGILL was the fourth male member in the Methodist Episcopal Mission in Korea having been appointed June 6th, 1889. He arrived in Korea on Aug. 27, 1889. He started medical work with Dr. Scranton at Sangdong. He reported on December 29, 1890, that he had seen a few patients in October and 200 later, and had treated one in-patient. This probably was at Sangdong, where we know that he spent the winter of 1893. These were not the first patients of course, because even before the first Methodist hospital was opened on September 10, 1886, 842 patients had been seen in Dr. Scranton's home. In his first year Dr. McGill superintended the building of the second Mission house in Teido.

It was the custom at that time for each foreigner to have a soldier assigned for his protection. Dr. McGill was a huge man and disdained having a small Korean soldier to look after him.

Between September 28 and November 31, 1891, he went to Wiju overland to look after some property there. He treated 58 patients and sold 300 copies of Luke. He was stoned by some boys, and reports to the Board, "I shall be the last to leave because of stoning." At the eighth annual meeting he was appointed to open Wonsan, and in the fall of 1892, he went there with Mr. Ohlinger to buy land (7½ acres) on which he at once built a small brick building which was used by Dr. and Mrs. Hardie that winter as a residence. Dr. Gale was already living there in 1892, and the Swallens came in 1894.

In March 1893, he opened Wonsan as the third Methodist station by taking up residence with his family in the 18x24x10 brick building costing 500 silver dollars and built the previous year. During the rest of the year, he saw 805 patients and made 1743 visits. In the country he sold 2054 tracts and travelled

as far as Hamheung and Chungju. During the year he built a house and moved in before winter.

1894 was a war year, but the doctor made two trips to Hamheung. Even at Wonsan his family was in danger because the house was outside the settlement. At the Conference the following January he reported that he had baptized three adults in a brook and there were 10 probationers.

In April 1896, he reported to the Board that he had sold many books. As there was no evangelist he called on Rev. Mr. Fenwick to administer the Lord's Supper. A Christian funeral was also conducted. His letter ends, "The Lord is good to me and what I do and feel is nothing for the blessing bestowed on me for permitting me to work in His service."

In May, 1897, he reports the new hospital completed. On June 2, 1897, he reports that he had spent four years in Seoul, and four years in Wonsan, during which time his family had not been out. The daughter, Myrtle, rode a pony 150 miles overland to Seoul to the Annual Conference. The first Quarterly Conference was held in Wonsan, May 8th, 1897.

In 1898 he visited Kangneung and four Christians there. In September, 1898, he asked for a furlough, and on October 24, 1899, was in Redlands, California. In August, 1900, he was back in Wonsan, and reports, "I have often slept with the horses and cows out here." He spent 42 days in the country before Conference and treated 1156 patients. From February, 1899, Dr. Grierson occupied his house. In 1901 he was again building, this time the ladies' residence in Pyengyang where the Girls' School now stands. He also helped build the South Gate Church there.

In 1902 he made his last report on Wonsan as a Methodist Station. He had assisted in classes at Samioha, and Pyengyang, and spent

ten days in Kongju. He was sick six weeks and managed to issue an abridged edition of "One Thousand Questions and Answers on Methodism." He handed over three churches besides the one in Wonsan and a girls' school, to his successor representing the Methodist Church South.

In the 85th Annual Report of the Board of Foreign Missions, he reports the sale of 134 testaments, 160 gospels, and 280 other books during four trips north of Pyengyang as far as Mang San (1902). "I was able to save many lives during the cholera season. During 7½ months I treated over 3,000 patients at the Methodist hospital, and 80 at the Hall Memorial Hospital.

He took his family to Kongju for the summer of 1903, doing what very few would care to do as he knew all too well the dangers of living there in a thatched Korean house. He thus was the first Methodist resident south of Seoul. Sunday was kept in only two places in the province; there were 30 church members at the time.

Dr. McGill was a tall stout man with blue eyes, medium dark hair and a beard. He looked like Spurgeon looks in his pictures. With gentle Mrs. McGill whom he had married in 1889, he arrived at a time when suspicion had been allayed and the Mission was ready to develop and expand. He had done construction work at three dollars a day at home and was at once set to work to build what is now the oldest Protestant foreign-style mission house standing in Seoul, viz., the one facing West Gate street near the Law Court building and which was occupied by the Halls before they moved to Pyengyang. From Wonsan where he moved in 1893, he did pioneer work in the territory between Hamheung and Chungju and ran a medical plant at Wonsan. He had nine years of the most strenuous pioneering. He early learned the language and could read mixed script. He was a great seller of books and tracts. He was hampered by the fact that he was not ordained; by

1897 he had completed two years of conference study, and by 1902, three years. He co-operated with the Baptists and Presbyterians, and served the business community of the third treaty port to be opened in Korea. Ordinarily he liked to work alone and was very much opposed to the arrangement whereby Wonsan as a station was given up; he was transferred in 1901 to Pyengyang, "where they had four doctors running dispensaries already." He was sick six weeks that winter and wrote a letter summarizing his work to the end of 1900. On April 7th, 1902 he had the unpleasant task of transferring the property and the work which he had built up single-handed, to Mrs. J. P. Campbell representing the Methodist Mission South. He tried to follow out the rather strange policy of making a doctor do evangelistic work, and travelled to the farthest south districts of the Mission in 1901-5. The only parts of the Methodist work he did not influence were the Chemulpo and Haiju districts.

At the 20th Annual Meeting of the Board in 1904 he was the senior member of the mission. Fifteen years after arrival he was still an indefatigable itinerator in the Kongju area and opened this as a resident station by living there during the summer of 1903. He requested furlough in a letter in the fall of 1905, and went home fully intending to return. While at home a change in mission policy caused him to withdraw from the Mission in April, 1906. The oldest daughter, Myrtle, was born in Seoul, Feb. 4, 1890, the son, William, in Wonsan on Sept. 13, 1897, and Stella, the youngest, was born in Wonsan. The son was still living in Redlands in 1930.

Dr. McGill retired to Redlands and was an active Bible Class teacher for many years. In the winter of 1907 he received a request from 350 Koreans from Kongju to return to his work there. This expectation of returning "when finances and his children's education justified it" was never realized. He died in 1918.

The Unfinished Task *

J. S. RYANG



THE ULTIMATE goal of Christianity, as I understand it, is the establishment of the Kingdom of God on earth, which all mankind is looking for in some manner or other. I think the work of the Christian Church is essentially an unfinished task. Jesus Christ left an unfinished task to the Apostles who worked for it faithfully until the Gospel message had reached to the end of the then known world. But they too left it an unfinished task to the Church Fathers who did their part faithfully also. But each generation of Church Fathers left it unfinished to the next generation and so on and so on to this day. It will be an unfinished task again tomorrow, although the unfinishedness may be very different in different generations. Hence the subject, and of course my discussion, shall be confined to the work in Korea. My first question is:

1. *How far has Korea been evangelized?*

During the last two years, we have been celebrating the 50th Anniversary of the coming of Evangelical Christianity to Korea and we are very grateful to Almighty God for the results of Christian work which is nothing less than phenomenal. We have had real miracles, great revivals, genuine conversions in the Church and the number of Church adherents is reported to be about four hundred thousand. But if we include all those who are under the influence of Christianity, there may be at least two million. We appreciate all the Christian workers whose sacrificial service has made such a gratifying result possible in such a short period of time. But even so, how far has Korea been evangelized?

Fifty years ago, when the first evangelical missionaries arrived in Korea, the population of the country had been regarded as about twelve millions. But the latest government census, taken on October 1st, 1935, showed the population of the peninsula to be 22,899,038—

an increase of more than ten millions in fifty years. It has also been reported that the ratio of increase in population of Korea during the last ten years is even greater than that of Japan. When Dr. Underwood and Mr. Appenzeller landed at Chemulpo on Easter Sunday morning, April, 5, 1885, there were only twelve million pagans in Korea, but today, after fifty years of successful missionary work, the number of pagans has been doubled. Of course the general condition of the country has been very much improved, but you can see clearly the unfinished task for the Christian Church of today and tomorrow. My next question is:

2. *How far have the Korean Christians been christianized?*

We have considered the quantity and now let us think of the quality which is more important. A Christian life must grow as well as a physical body. A person can be a Christian in name and not in fact. So I am now asking, how far has each of the Korean Christians been christianized and how many of the four hundred thousand can be said to be genuine? Of course it is a very difficult question to answer and it will never be fully and correctly answered until the Judgment day. However, we can tell something about it. Every person is, as I have understood, composed of three elements, namely, "I am," "I can," and "I will." In other words, every body is of intellect, emotion and volition. So, I would say, until a person whose intellect, emotion and volition are entirely dedicated to Jesus Christ, he is not yet fully christianized. If a Christian is fully christianized, all of his "I am," all of his "I can" and all of his "I will" must be in subjection to the will of God and be used for the cause of Jesus Christ whose aim and work is the establishment of the Kingdom of God on earth. How many Christians m

THE UNFINISHED TASK

Korea are carrying out the pledge, "I surrender my life to Jesus Christ and to His way of living"? We know very well that many people are Christians only in part. Some are in their emotions only, some are in their intellect only, and some are in name only. I am glad to say that I know many Korean Christians who devote themselves to Jesus Christ and are practising his teachings in their lives as far as they know. But we know that there are yet many of the Christians who are Christians in name only and nearly all of the good Christians have yet to be more christianized, in order to be entirely Christian. So, to my mind, the work of christianizing Christian people in this country is the most important part of the unfinished task. Another question is :

3. *Will the Christian Church in Korea be able to assume the responsibility of evangelizing the Korean people and will she be able to meet the seemingly coming persecutions?*

This question concerns both quantity and quality of the Church members as well as the spirit and organization of the Church.

As soon as the Christian Church has lost the zeal of winning others to Christ, she will die a natural death. For her self-preservation, therefore, the Church must be self-propagating. Is the Korean Church to be self-propagating? Judging from the religious history of the Korean people, in addition to the short history of the Christian Church in Korea, I can safely say that the missionary spirit will be the prominent feature in the life and organization of the Korean Church. Considering the difficult circumstances, the Korean Church of today is doing very well in propagating the Gospel message. But she needs to be more cultivated and trained in that line of work until she is expressing her full power in missionary service. This is another part of the unfinished task.

In regard to the second part of the question, I must say that my casual observations indicate that the Christian people in Korea will soon be confronted with some severe

kinds of trials, tribulations and persecutions. Of course only those who are strong in faith and courageous in spirit can stand. Can the Korean Christians stand these real tests? I can say that most of them will, knowing that seventy years ago at least ten thousand people gave up their lives rather than give up their faith. Like the training of an army, Korean Christians must be taught, trained and encouraged every day with a spiritual message, so that when the time comes, they may be faithful unto death. Making them strong to stand any kind of persecution is also a part of the unfinished task. Another question is :

4. *What can we, you and I, do to help the Korean Church today to be able to meet all the demands of the hour and to stand firmly in the future?*

Lately in my spare moments, I read "The Story of the Church" by John Clover Monsma. I have enjoyed reading it, from cover to cover, but I do not remember much that was there. One thought, however, has come to my mind since reading it, i. e., the Church of Christ from the beginning has been suffering from three "tics," viz., fanatics, heretics and politics. Of course, in some respects, these helped to build up the Church, but as a whole, these "tics" pulled down the Church from noble and lofty aims by creating internal and external troubles, besides secularizing Christian life. You say that history repeats itself. Yes, it is true in church history also. The Korean Church is suffering from these three "tics,"—fanatics, heretics and politics. They seem to make havoc of the Church of God and ruin her. What shall we do? What is the way out? In my humble judgment, there is only one way, that is, the intervening of the Spirit of God. Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. This is an eternal truth. Dr. Robert E. Speer says among other things, "We need a doctrinal revival, an ethical revival. We need a revival of Christian activity, but back of all these and more than all those, we need a Spiritual Revival—a

revival of those convictions and emotions which quicken and gladden and enlarge the soul. Hearts on fire—that is what we need.” We need that kind of revival, an old time Spiritual Revival which will lift up the Church to a higher ground and which will enable the Church to overcome all kinds of difficulties as well as to perform her responsibilities. All of us need heart-warming experiences very urgently. I hope and pray that there will be a great revival fire spreading all over the Korean Church. To keep the revival fire burning is the greatest part of the unfinished task.

Now, in thinking of our share of the unfinished task in the work of establishing a strong and permanent Christian Church in Korea, allow me to express a few humble opinions.

(1) To emphasize convictions in our beliefs. We are called to a new crusade, but the crusader must be a believer, because he is to crusade on behalf of a faith. No cause is secure when its adherents have lost their morale, and Christian morale comes of Christian assurance. Prof. Walker of Ohio Wesleyan says, “The Church is not merely a philanthropic organization. It is an organization whose activities are inspired by faith in the living Christ. Its root conviction is that Christ died for the sins of the world, and hence He would have all men in gratitude obey His law of love and lay down their lives for His kingdom of brotherhood. We should never forget that the Church is founded upon great convictions. It is more than a program of activities. It is the pillar and ground of the truth. This fact has a strategic importance today when Christianity is thinned out into a mere desire for social service. A church without passionate conviction can never stand the pressure of persecution or the shock of the great economic upheaval which seems to be in the offing.” The great danger to the Korean Church today is that a large part of her membership is composed of people who do not have any convictions whatsoever

in their beliefs and therefore many of them do not see much difference between Jesus Christ and non-Christian teachers. If so, what will become of the Christian Church in the future? Lacking convictions, the Korean Church is inclined to disregard the commands of God also, which is very serious. This reminds me of a story I have read. When President Wilson died, he met at the pearly gate, Moses, who was acting as a janitor. The great lawgiver was very much interested in meeting the President and asked him, “Tell me, President Wilson, how are the people down there getting on with your fourteen points?” To which President Wilson replied, “I do not know much about my fourteen points, but I do know that they are making an awful mess of your ten commandments.” If we continue on that way, very soon the people may believe in nothing and keep no commandments at all. There can be no obedience without convictions.

(2) To emphasize the loyalty to the Person rather than a cause. Jesus said, “Ye shall be witnesses of Me.” (Acts 1:8). Thomas answered and said unto Him, “My Lord and my God.” (Jn 20:28). Paul said, “For I determined not to know anything among you, save Jesus Christ, and Him crucified.” (I Cor. 2:2). And he said again, “So then it is no longer I that live, but Christ that liveth in me.” These show that Christian life is a life of an uncompromising devotion to the Lord Jesus Christ. I read a statement the other day, which reads, “A minister may be so busy with things of the Kingdom that he forgets the King.” I am afraid that it may be too true for the Church in Korea today. I am afraid that we are too much institutionalized and that we are too materialistic. We emphasize too much things seen and neglect things unseen, and in doing so, we are missing the main objective of the Christian life. If Christians become materialistic, what hope will there be for the world? I am not opposing institutions of any kind; I am for them. It is the glory of the Christian religion

THE UNFINISHED TASK

to produce institutions of learning and of social service, which lift up mankind and extend the Kingdom of God. But our chief emphasis should be on loyalty to Jesus Christ rather than on institutions which are by-products of that loyalty. "There is no name under heaven by which men can be saved, except the name of Jesus Christ."

(3) To emphasize the importance and dignity of the ministry.

I think the responsibility of establishing the Kingdom of God on earth is directly upon the Christian Church and it is her privilege and her duty. Can you conceive an idea of the Kingdom of God on earth without the Christian Church? Can you carry on the work of the Church without a specially trained Christian ministry? Victor Lawson, proprietor of the Chicago News once said, "No nation is stronger than its Church and no Church is stronger than its ministry." I have heard arguments saying that the man who ploughs the field and plants the corn, the man who makes tables in the carpenter's shop, the man who teaches children in school, the man who makes the laws of the government, and the man who practises medicine, are exactly the same as the man who preaches the Gospel in the pulpit, because all are necessary for the up-building of the Kingdom of God and all of them are working for the Kingdom. But I think there is a great difference; the man who preaches the Gospel is working for the spiritual side of the Kingdom, which is more important. Recently one of our most effective preachers resigned from the Conference, in order to be a teacher in one of our high schools. The school offered him 140% higher salary than he received as a preacher. Of course it involves the question of his personal consecration, but we can not blame him very much, when the preacher's salary is not a living wage. But what I want to say is this, under such circumstances, can we keep strong and efficient persons in the ministry? Can we expect to build up a strong Church with an inferior ministry? Some one

has asked whether the Church is an influence or an institution. Whatever she may be, either influence or institution, she must have an efficient, consecrated and Spirit-filled ministry, if she is going to fulfill her mission.

(4) To emphasize co-operation in activities and oneness in purpose.

The Master says, "Seek ye first His Kingdom and His righteousness; and all these things shall be added unto you." So the purpose of the Christian Church, whatever denomination she may have adopted, is the seeking of His Kingdom and His righteousness; and in order to accomplish that purpose, the Christian Church is engaged in many kinds of activities.

We are very grateful that there are not many denominations in Korea and we are more grateful because there is hardly any denominational rivalry. But we are far from the ideal in co-operation of activities. There appears a tendency towards division in the Christian circles of Korea today, I am sorry to say. If the Church in Korea is to be permanent, she must preserve the universal character in composition and in activities. So instead of aiming to have a denominational success or an individual personal success, individuals and denominations must be willing to sacrifice on their part for the success of the whole Christian Movement which only counts. We must have a right conception of loyalty also. I heard some one remark the other day, "I have no mark of a Methodist in my heart. I only want to be a Christian." I do not believe we ought to have the "right or wrong, my country" attitude, but we ought to be loyal to the denomination to which we belong and to which we have pledged our allegiance. Nationalism rightly expressed cannot conflict with internationalism, nor will denominational loyalty rightly conceived prevent us from co-operating with other denominations, because the ultimate purpose of all denominations is one and the same. You will be very glad to hear that the Methodist General Conference at Columbus, Ohio, adopted

the other day by a sweeping majority the plan of Union of three Methodist bodies. It will be a great step toward the main goal, if the Union is consummated. "United we stand, divided we fall."

Let me sum up what I have said. What is the unfinished task? To evangelize the twenty millions of people who know not the Christ; to educate the four hundred thousand Christians who are not yet thoroughly and fully christianized; to train the Church to be more evangelistic and to be courageous to stand any kind of persecution; and to keep the revival fire burning throughout the Church, etc.

How can this be done? By emphasizing convictions in our beliefs; emphasizing the loyalty to the Person rather than the the cause, emphasizing the importance and dignity of the ministry; and emphasizing the co-operation in activities and oneness in purpose, etc.


Who can do these things? It must be done largely by you, friends! The great Apostle to the Gentiles cried out, "Who is sufficient for all these things?" But finally he was made to say, "I can do all things through Him who strengtheneth me." It depends upon you, men of God and friends of Jesus. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

May God bless you and strengthen you, so that you may be able to perform your part in this noble work of the unfinished task of Christ in this peninsula which you have selected as a field of your labour in the name and for the sake of Jesus Christ, the Saviour of the world!

* A sermon by Dr. Ryang before the Seoul Union Church (Occidental) Seoul, Korea, Sunday, May 24, 1936.

The Sky Bridge of the Magpies

HONG NOH LEE

ONG AGO, in a certain summer on the evening of the seventh day of the seventh month, the stars were shining more brightly than usual; but the Milky Way (called in Korean the Silver River), was very faint and dim.

A strange brightness filled the whole sky making it seem that something special had happened above in the land of the stars. Then, suddenly, all the sky became dark and the rain descended. Then after a while, it was again bright and clear. The people on the earth were startled by such a strange sight and unconsciously looked up at the sky. There seemed to be serious trouble in the country of the stars.

Now, in one of the countries of the stars, there was a very beautiful princess. She did most things well, but she was specially skilful in weaving. So the clothes that the princess made were of such beautiful material as cannot be imagined on earth. The King, her

father, loved the princess very dearly. Soon the king welcomed a brave and handsome prince from another star country as his son-in-law.

From that time on, the princess took care of the prince, serving and obeying him dutifully. But the prince was restless and wild; he often got into trouble and caused the king much anxiety and worry by his wrong doing.

The king, his father-in-law, endured him for a long time but at last became angry, and after careful thought, he decided to send the prince so far away that he could not reach home without spending a year on the way. So the king sent the prince to a place beyond the north bank of the Silver River. And the princess, although she had done nothing wrong, he sent to a place beyond the south bank of the Silver River.

The king did not do this because he hated the prince or princess. He did it only because he wanted to make them more gentle

and affectionate, so they would live together more happily. But he allowed them to return to the Milk Way and meet each other once a year on the seventh of July.

So the prince and princess far away from each other passed sad and lonely days the whole year round. But on the day before they met each other, they would make a long journey to the north and south shores of the Silver River to keep their promise.

"To-morrow is the seventh of July," they whispered to themselves standing on either side of the Milky Way.

The morning dawned on the seventh of July. The Silver River flowed gently and shone more brightly than ever as it reflected the morning sunshine. The morning mist had cleared away.

Parted by the clear Silver River, the prince and princess on either side, wished to come close to each other, but the great river of the Milky Way stood between them. So they wandered here and there in search of a place to cross over. But they found none and could only stand looking sadly at one another. There was no help for them, and as they looked at each other across the Milky Way they were grief-stricken and tears fell from the eyes of both prince and princess.

Up in the heavens, it was only the tears of two people, but when it came down to earth, it was a serious thing. The sky which had been clear and bright, now became suddenly dark. The tears poured down in torrents just like a cloud burst. Houses were carried away, trees were uprooted and birds and beasts were drowned in the flood. So on earth all people and nations held a meeting and elected the magpie to send as their messenger to heaven.

The magpie sent from earth flew up and up, far above the heavens not minding the rain. And as he reached the bank of the Silver River, he found the prince and the princess looking at each other across the Milky Way and they seemed wretched and unhappy.

The magpie made up his mind to remove

their grief and sorrow in some way and bring them together, and so remove the trouble on earth. Suddenly he thought of a plan: he would build a bridge and let the prince and the princess cross the Silver River and meet each other happily.

So the magpie gathered his companions. All the magpies had expected a call and were prepared for it, and so, at one sign, all the magpies flew quickly up to heaven. Even the Milky Way, wide as it is, was covered by the countless magpies so that the flowing waters were not seen and all was dark. When they had all gathered together, they turned their faces towards the south bank, and spreading their wings, they made a beautiful bridge.

When the prince and princess saw the countless magpies gathering together, and forming a bridge, they were happy beyond description and their joy knew no bounds.

The prince crossed the bridge and met the princess in safety. No one can imagine how glad and happy they were. And on earth, the rain suddenly stopped.

Even now, many thousand years afterwards, in Korea, the Land of Morning Calm, it is said that the rain on the morning of the seventh of July is the tears of sorrow of the prince and the princess and the rain at noon is their tears of happiness and joy at meeting each other. And when it rains at night, they say that the rain is the tears of the sorrow of their parting.

And if any one finds or sees a magpie playing around a house on the seventh of July, he says that the magpie is lazy and has not gone up to heaven to join in building the bridge on the Milky Way for the prince and princess. So it is the custom of children on that day, to drive away and stone the lazy magpie.

And then, too, on the seventh of July, you will often see that the magpies have lost some of the hair on their heads. Do you know the reason why? It is because the magpies have been working so hard carrying stones on their heads to build the bridge over the Milky Way.

The Value of Carelessness

HORACE H. UNDERWOOD



HIS ADDRESS WAS given on June 10, 1936 by a "second generation missionary" to the graduates of the Seoul Foreign School, the pupils of which are nearly all children of missionaries. Because the address gives the background of the education of missionaries' children "on the field" and sound advice by one of their own number, we think it appropriate for publication in this magazine—EDITOR)

When my friends of the graduating class asked that I speak to them today I felt it to be a very real honor. If it is an honor, it is also a responsibility and a variety of reasons makes it difficult to find anything to say to you.

I know that while your life here deprived you of certain things it has also given you certain priceless recompenses. You have seen and known in your own families the value of simple service simply given to men in their common need.

You have seen with your own eyes something of the burdens which your fathers and mothers have carried for others. You have played tag across continents and hide-and-seek with the centuries.

You already know more of the "different ways that different things are done" than your classmates in college know after four years of study. You have picnicked in palaces that were old when Columbus was petitioning Isabella for a boat. Some of you have scrambled irreverently over Tangun's altar that was built about the time Lot's wife met with her unfortunate accident. You have seen and felt and heard many things that are worth much fine gold.

I hope you will remember these things. I hope that they are really yours and that you may draw on them in your need. But what is left for me to say to you?

I shall not see you many more times in our

life; very probably I shall never see you all together again after today.

It would not be difficult to string together a line of what you would disrespectfully but truthfully call "Hooey". I would like to say something that would be worth your while to remember and I would like to say it so that you will remember it. I am therefore going to shock your parents and teachers by speaking to you on the VALUE OF CARELESSNESS.

This subject is subversive of law, order, and religion and runs counter to the 1001 injunctions wearily repeated to you by weary and sometimes despairing parents and teachers!

You, however, will not mistake me. You come of an unbelieving and suspicious generation. Were you of Irish extraction you would doubtless exclaim as did a famous Irishman in the House of Commons:

"I smell a rat—I see it in the air—I will nip it in the bud."

You are right. I hold no brief for our old friend "Don't Care," who if I remember aright came to a deservedly bad end. Nor do I advocate that you be slovenly in thought or speech or deed.

But all the prayers of your parents will not avail to make me change my topic or urge less strongly upon you THE VALUE OF CARELESSNESS.

I am fully aware that the sloganeers and prophets of Safety First have taught us to repeat the A B C of their Creed "Always Be Careful."

But I maintain to you that when the Youth of the world accept that Slogan as their personal guide in life it will be a sign that the world has indeed lost its youth and entered on a final period of decrepit impotency. I would rather that in the emergencies of life you would say with the Jewish youth before Nebuchadnezzar, "We are not careful to answer thee in this matter O king."

THE VALUE OF CARELESSNESS

For its discoverers and explorers, for its drive and enthusiasm, the world looks to the magnificent carelessness of youth: to crazy youths like Drake, setting out with 90 boys, the oldest not 30, in two tiny tubs of 30 and 60 tons, to conquer the might of Spain in the New World; to men eternally young like Sir Richard Grenville in his little "Revenge;" to boys like Lindbergh and Byrd; to men like Beebe to whom Shakespeare's "full forty fathoms deep" is no more than the cellar steps as they go down locked in a tin can to explore the bottomless pit.

I would beg you to be Careless of Conditions for I can assure you that conditions will not be careful of you. No longer will mother see to it that the rest of the family is quiet, the light properly adjusted, the chair drawn up and that conditons are just right for you to do your Latin or write your theme. You may have to do your studying on a subway train, prepare your sermons as you drive through traffic making pastoral calls, and your mathematical calculations in a shed with a steam shovel on one side, a rivetter on the other, and a dozen interruptions a minute from your foreman. Edison did his early experiments in an abandoned flat car. Hall at Oberlin did the work which put aluminum in your kitchen and millions in his pocket, in a little hole in the basement with such equipment as he could make or find for himself. Clark at Vincennes found no boats, so calmly proceeded to wade many miles through icy water to victory.

In his old age Napoleon said that God was on the side of the heaviest artillery, but the youthful Bolivar said "When you lack arms take them from the enemy."

You are going from carefully controlled cotton wool conditions. Unless you can be careless alike of the allurements and the handicaps of the conditions you meet, you will not succeed.

I would urge you to be Careless of Criticism and Credit.

Today this doubtless seems very easy to you for you have not been forced to make

your own decisions, to stand with or against the majority of your associates. Within the past month I was present at a meeting when a man stated an opinion contrary to that of the majority. Another man leaned over to me and said, "That is one of the bravest things Brown ever did." It probably was, though that was a meeting of Christian workers, where honest difference of opinion might be expected to incur no penalty.

Unless you follow the fashions, your beliefs, your ideals and your most precious possessions as well as your habits and mannerisms will come in for surprisingly bitter criticism which is surprisingly hard to bear. The danger is insidious because it really is better to follow the fashions in many things and to wear a black bow tie with a "tuc" rather than a red four-in-hand. But if you allow fashion to dictate as to what you shall tie your convictions, or to fasten its collar around all your opinions, your usefulness to the world will be at an end, except in the performance of purely mechanical functions.

On the other hand you must not mistake eccentricity for originality or obstinacy for independence. As has been well said there is a danger that when you cast off all restraints in your desire to be untrammelled, you may succeed only in being unbuttoned.

You must not only be careless of criticism, but as a corollary you must be Careless of Credit.

When you first went to school you may have worked for beautiful gold and silver stars. Later you may have worked for marks. You quite properly used to call on father or mother to "See what I did" or to notice that "I did better or more than Mary or Bill." If not long since gone, that is finished now for all time. You may of course make stars out of silver paper and go on pinning them on yourselves all your life if you wish.

You may even come to find enjoyment in the process. Frequently you can get some member of your family to pin them on you and perhaps you may sometimes persuade a

friend to do it. But unless you are really careless of what we call "credit" you will not go far in this world. Mr. Kipling has put this much better than can I.

"If you stop to find out what your wages will be
And how they will clothe and feed you
Willie, my son, don't you go on the sea
For the sea will never need you.

"If you ask the reason for every command
And argue with people about you
Willie, my son, don't you go on the land
For the land will do better without you.

"If you stop to consider the work you have done
And to boast what your labor is worth, dear;
Angels may come for you, Willie, my son
But you will never be wanted on earth, dear".

I would also ask you to be Careless of Consequences.

Of course you can only be careless of consequences if you are sure of your sequences. You must know that you have come the right road and that you are headed the right way and then you can say with those Hebrew young men "We are not careful to answer you in this matter O king."

We, who are older than you, have perhaps given hostages to fortune; we may have "interests" at stake; we may have come to place an artificially high value on the status quo of an armchair by the fire. We look to you to show us, that compared with real values, what the world counts as "consequences" may be recklessly spurned. Of all Napoleon's tawdry and glittering Empire, almost the only thing that gleamed pure gold as the sun went down on Waterloo was the Old Guard who even when they knew that Napoleon had fled and that all was lost, knew not how to surrender. Their desperate carelessness of all except the ideal they had set up, will be remembered when the polished phrases on their Emperors tomb have crumbled away. Lastly, though this is not a sermon, nor I a preacher, I would very reverently ask you to be Careless in Christ.

I ask you to do this, first, because if you will take Him at His word and lay your cares on Him you will find as always that His words are true and that he will carry the load.

I ask it secondly because when Christ said, "Be ye not anxious as to what ye shall eat or what ye shall drink or wherewithal ye shall be clothed," he gave one of the soundest pieces of advice that has ever been given. That kind of care defeats its own end and almost any kind of method by which we can get rid of these worries and fears and cares will help to success. But for you and for me, there stands at our side a Friend who will carry them for us. We need no psychoanalysis, no self-hypnotism to free us from our cares. We need only to lay them on Christ.

There is of course a sort of paradox in all that I have said in the fact that carelessness is only possible by virtue of extreme care. Even in the carelessness that comes from laying our cares on Christ we must be careful to stand close to Him.

The careless courage that is now climbing Everest is based on the most minute and painstaking care up to a certain point. But beyond that point they will meet whatever conditions they encounter, ice, snow avalanche, winds or sickness with splendid carelessness.

They have already forgotten and left behind in the fogs of London those who called them fools and thought that they would be better occupied manufacturing matches or selling soap.

They know and are cheerfully agreed that at most, two men may achieve the coveted honor and they are each and all willing literally to form a ladder on which those two may climb to success.

And for the opportunity either to achieve or to be among those also present, they will dare the risk of living out a crippled life or the fate that overtook Mallory and Irvine. With such a spirit of carelessness they or you can conquer. And so in all seriousness I ask you today to consider the Value and Necessity of Carelessness.

I ask that you be Careless of Conditions, Careless alike of Criticism and of Credit, Careless of Consequences and Careless in Christ. May He indeed care for you, take your cares upon Him and make you careless in His cause.

The Fiftieth Anniversary of Ewha

CATHERINE BAKER

IN A PERFECT MAY morning the anniversary of Ewha began on the high school campus. Miss Alice R. Appenzeller, president of the college, presided. Each guest was given a booklet which will be treasured by many for the enclosed program, pictures, historical sketch, honor roll, and other information. This concise history is a record sufficient to make the reader marvel at the development of Ewha. The first date of the sketch reads:

"June 20, 1885, Mrs. Mary Fitch Scranton of the Woman's Foreign Missionary Society, and first Missionary appointed to women's work in Korea, reached Seoul."

Mrs. Scranton bought a piece of property and erected a building. In 1886 this brave pioneer who had already given many years' service as a mother, conducted her school of one pupil. In 1887 the Korean sovereign, Queen Min, bestowed the name Ewha (pear blossom) on the school, the name borne proudly ever since that date. Ewha College was opened in 1910 with Miss Frey as principal. Four years later the first class, numbering three, was graduated. In 1923, Frey Hall, the first college building, was completed. The following year the new campus at Sinchon was purchased. Eleven years later Ewha College and the Kindergarten Training School moved to the new site.

The Honor Roll of the booklet contains the names of those active today in Ewha and who have served Ewha for fifteen years or more. Together with teachers and department heads, are the names of a Korean mechanic and servant, faithful employees, the former since 1907, the latter since 1910.

The morning's program began with an imposing procession of students—409 high school and 300 college students, clothed in white, massed in a semi-circle; in front of them were the speakers of the morning; back

of them in another sem-circle were the guests, numbering at least 1500. An inspiring number on the program was the singing of the anniversary song composed for the occasion by Mary E. Young. Official messages were delivered personally by General Ugaki, the Governor General of Korea, and by Governor Yasui of Keiki Province. In her address of welcome Miss Appenzeller said in part: "In the faces of this great throng I see friendship for Ewha and good will for our future. Many of you have served these four schools we call Ewha (college, kindergarten training school, high school, kindergarten) by giving your gifts of heart and mind, by giving time, also material and spiritual gifts. We remember with reverent gratitude the friends of East and West who have loved us and worked for us, and those who have passed on. May we enter upon this new era before us with greater faith and devotion."

Historical Exhibit

The exhibit of the four schools was held in the high school buildings, May 28-29. Hundreds of photographs greeted the eyes of the visiting crowds, among them Bishop Harris, the first resident Methodist bishop, Bishop and Mrs. Welch, Mr. and Mrs. Henry Pfeiffer, and Capt. Swinehart. Posters gave vivid ideas of Ewha's trend during the past half century. A list of names headed by Mrs. Scranton, indicated the missionaries connected with Ewha. The list numbered ninety, and was one method of expressing gratitude to other missions who had graciously loaned teachers. The Physical Education posters indicated the great advance in athletics—from basket ball and tennis in 1911 to fifteen activities in 1936. Skating was shown, introduced in 1928, and the All-Korean skating cup won by an Ewha college freshman in 1936. Maps showed the places and occupations of Ewha graduates. The Music Department

depicted its small beginning in 1900 with one piano and one organ to 33 pianos in 1936, 17 organs, victrolas, stringed and Korean instruments; also its service constantly rendered by choir work, radio, concert tours, music contests, and rapidly growing extension department. Piano, voice and violin pupils are given 180 private lessons weekly; arrangements are made for the amazing number of 2364 hours each week of lessons and practice. The high school exhibit was one of the best ever presented in Seoul.

Dedication of New Buildings

Four new buildings were dedicated on the Ewha College campus on May 30th. These were the Kindergarten, Dormitory, Home Management House, and English House. Long before the hour set for this ceremony, people came streaming across the paths from the railway station and from over the hills. Automobiles had difficulty in finding sufficient parking. By two o'clock the hillsides stretching from Pfeiffer Hall were thronged with the guests who had come from far and near. The bright clothes of Korean children made the scene most colorful.

Pageant, "The River"

Immediately following the dedication of the new buildings, the pageant given by the Kindergarten Training School and the entire college was produced on the campus east of Pfeiffer Hall. The River symbolized the Christian education of women during the fifty years. The pageant consisted of five episodes, depicting the beginning and broadening of the river. The parts of the missionaries, of the first pupils, and others connected with Ewha, were acted most creditably. The effect was heightened by the Korean and American costumes in keeping with the various decades. The episodes were introduced by groups of students in eurhythmic dances—the first signified a small spring of water; the succeeding dances portrayed the steady progress of the river growing in might and glory. The beautifully costumed dancers coming down from the wooded hill to the natural

stage, stepping with the grace and exuberance of streams themselves, were a part of the pageant long to be held in happy memory.

In the first episode, as Mrs. Scranton sits in her study, two oldstyle sedans are seen approaching. They are borne by chair-bearers; an official is desirous that his wife study English. An early student afraid of the "foreigner," the suspicion and distrust of the parents of those days, a woman so eager to study that she was willing to climb over the city wall by night, women arriving draped in old-fashioned heavy veils which concealed the entire person—all were vividly dramatized.

In the second episode Dr. Rosetta S. Hall brings Esther Pak to say good-bye to Miss Frey. Esther Pak was the first Korean woman to receive a medical degree. The young wife of an official, dissatisfied with her empty days, begs for a chance to study—this is Nansa Kim Hahr, the first Korean woman B. A.

The outstanding events of the third episode are the first college students in 1908 and the first kindergarten in 1914. A charming scene was Miss Brownlee's dream of the kindergarten of the future; a long procession of 1936 kindergarten children in their happy colors, passed joyously across the stage.

In the fourth episode Helen Kim is at the W. F. M. S. General Executive Committee in Des Moines, November 1, 1923. She is heart-broken because the crowded program gives her no opportunity to make her plea for Ewha. *On the same day* in Seoul, Mrs. P. H. Gray of Detroit sees Ewha's great need and promises to give \$25,000.00 for the future campus. Verily, "Before ye call I will answer."

The last episode shows Miss Appenzeller calling on Mrs. Pfeiffer and receiving the promise of \$50,000.00 for the first building. In the final scene, the college and kindergarten training school move from the old, crowded quarters to the new, roomy, pine-fragrant campus with its seven beautiful granite buildings. As each member of the staff and each

student walk down the hill carrying something too precious to be trusted to the moving vans, an amplified victrola is producing "Thanks Be to God" from Mendelssohn's "Elijah".

Ewha Sunday


May 31st was Ewha Sunday all over Korea. In Seoul, Ewha teachers and students and many loyal friends met in Chungdong Church. The large audience sang the opening hymn, "Hark, Ten Thousand Harps and Voices". A choir made up of eighty college and high

school students sang Haydn's "The Heavens Are Telling". The Scripture lesson centered about the words, "The fiftieth year shall be a jubilee for you". The speaker was Rev. Henry D. Appenzeller. He paid high tribute to Korea's early missionaries, among them his own mother and father. He mentioned the powers which made Ewha possible—Vision, Faith, Prayer, and enjoined his hearers not to neglect these powers in meeting the challenge of the future. The singing of the doxology brought to a close Ewha's Fiftieth Anniversary.

An Episode on Yalu River

From the Ewha College News Sheet, Nov. 4, 1935

BY A GIRL STUDENT

T WAS ABOUT noontime when the big junk, manned by two boatmen, was anchored in the Yalu River. The August sunshine was strong on the turbid sluggish water slipping by. Its passengers, consisting of Chinese fruit pedlars, and a girl student on her way back to college, were put ashore at a certain moorage not far from the Yalu-Iron-Bridge on the boundary between Manchuria and Korea. The call of the jinrikisha-pullers, the merry jingling of the Russian droshki bells, and the cries of those who sold Chinese bread, water melons, and the like, were enough to arouse strange feelings in a frightened girl-traveller.

"Sei-kwan lai!, sei-kwan lai!"—"The customs' inspector is coming! The customs' inspector is coming," an old boatman shouted, shaking his wooden oar in our direction to warn us not to leave the wharf.

The Chinese sat beside their wares, waiting patiently till the customs' inspector should come to search for dutiable goods. For my part, I was in a great hurry to get the train in time. When the customs' officer in a white duck suit and glittering sword appeared from among a curious crowd on the shore, he walked toward us, solemn and dignified. I could not help knitting my brows, and eyeing first the pile of baggage to be inspected and then

my watch. The officer was a young, modern-looking Chinese of gentle attitude.

My little bundle, since it was on the very top of the others, was unbound according to his command; a book which I had kept to read in the boat, dropped out. Picking it up, he turned the leaves and then glanced curiously at the title which was written in Chinese characters on the cover: "The Manhood of the Master" by H. E. Fosdick.

It was a Japanese translation which I had been studying along the way. Holding it up, he looked at me with friendly interest; then suddenly inquired. "Suni shin Yaso ma?" which meant, "Do you believe Jesus?"

"Aa"—"Yes." I was proud to answer.


"Wo ye Yaso yen"—"I too am a Christian." Now he seemed quite forgetful of his official duties.

"Su ni?"—"Are you?" I eagerly replied.

He told me that he, too, had attended a mission school a few years before and this fact seemed to put us both on a common footing. I forgot for a minute how hurried I was, for I explained to him in broken Chinese that I was returning to Ewha College in Seoul. He seemed well pleased, for with each statement of mine he nodded in an approving way, and without any further investigation he let me pass. Furthermore, he called a Christian jinrikisha puller for me. With gratitude I repeated my good-byes and still clasping the little book in my hands, I climbed into the waiting jinrikisha and away we went to catch the southbound express.

My Point of View of an Education

PAUL H. LEE *

 DUCATION IS THE harmonious development of all our faculties. It begins in the nursery and goes on at school, but does not end there. It continues through life, whether we will or not. The only question is whether what we learn in actual life is wisely chosen or picked up hap-hazard. Every person, says Gibbon, has two educations, one which he receives from others, and the other, more important, which he gives himself.

What we teach ourselves must always be more useful than what we learn from others. Nobody ever went far in knowledge, or became eminent in any of the sciences, by the discipline and restraint of a master. The Gospel of Luke says, you cannot, even if you would, keep your heart empty, swept and garnished. The only question is whether you will prepare it for good or evil. Those who have not distinguished themselves at school need not on that account remain undistinguished. The greatest minds do not necessarily ripen the quickest. If you have not taken pains, though I will not say that you should be discouraged, still you should be ashamed; but if you have done your best, you have only to persevere; and many of those who have never been able to distinguish themselves at school have been very successful in after life. We are told that Wellington, Edison and Napoleon were all dull boys, and the same is said to have been the case with Sir Issac Newton, Dean Swift, Clive, Sir Walter Scott and many other eminent men. Evidently then it does not follow that those who have distinguished themselves least at school have benefitted least.

A wise education will tend to provide us with both requisites, with knowledge in youth and strength in age. A Korean proverb says truly that it is half the battle to make a good start in life. Fellow students, begin well and

it will be easier and easier as you go on. On the other hand if you make a false start it is far from easy to retrieve your position. It is difficult to learn, but still more difficult to unlearn. Try to fix in your mind what is best in books, in men, in ideas, and in institutions. We need not be ashamed if others know more than we do; but we ought to be ashamed if we have not learned all that we can.

Many people have a very low estimate of education. Education is not limited to intelligence only. Intelligence is merely a part of education. I maintain that religious and physical education are more valuable than that of intelligence. A true education perfects a human being. Then what qualities are the essentials for perfecting a human being? I answer that they are a cool head, a warm heart, a sound judgment and a healthy body. Without a cool head we are apt to form hasty conclusions; without a warm heart, we are sure to be selfish; without a sound judgment we can do but little.

I urge you to make everything your teachers. Nature teaches us what the wonderful books and wise men cannot teach. Magnificent cliffs make our hearts leap. White snow teaches us to be clean in mind. A bowing head of rice teaches us to be humble and the green pine trees and bamboos covered with silvery snow in bleak December, teach us their invincibleness. What a miserable result it will bring if our education ends merely in studying languages and learning a number of facts. It is something very different from and higher than mere instruction. Instruction stores up for our future use, but education sows seed which will bear fruit, some thirty, some sixty, some one hundred fold. Education lights up the history of the world and makes it one bright path of progress. It enables us to appreciate the literature of the world. It opens for us the book of nature, and it creates sources of interest wherever we find ourselves.

* Mr. Lee is a third year student in the Chosen Christian College, Seoul, Korea

Simeon, A Christian Korean Mystic

VICTOR WELLINGTON PETERS

Synopsis. Under the love of a Christian mother and the fear of a father who was violently opposed to Christianity, Yi Simeon grew up in a poor thatched house in busy Marketville. Love won over violence, and Simeon became an earnest believer.

Through many trials he finally graduated from theological seminary. During his first pastorate he became a central figure in a revival that swept a large part of Korea. Then, as a secretary of the Korea Sunday School Association, he began to travel throughout the country preaching and teaching in institutes.

During one of these, on a bitter January night, he found a shivering beggar boy, took him into his own room at the inn, shared his rice and soup, and put on him his own clothes.

Chapter Eight

Other Sheep

WHEN SIMEON woke in the morning, he woke to a contented little tune that Million Maker was humming.

"Were you cold?" Simeon looked at the face beside him.

"Cold!" the eyebrows lifted in surprise. "Gee! I sweated, it was so warm!"

Coming back from daybreak prayer meeting, Simeon greeted his boy with a laugh: "I'm starved," he said; "will you go out and beg me some rice?"

Million Maker looked up quickly and returned the smile. "Sure," he said eagerly; "I'll go and get a barrel full for you!"

"Oh, then, you and I both can live!" replied Simeon with a twinkle.

"Just count on me," beamed the lad.

In the midst of their merriment, the breakfast table came in. Was there ever such a feast? They looked at each other and could not keep from laughing.

"Oh, what a wonderful world; it's like heaven," thought Simeon.

At dinner when the inn keeper sent in two bowls of spaghetti, the boy kept dipping from his own bowl into Simeon's. A puzzled query brought only a laugh, as the boy continued to ladle more out. It was his effort to pay back his friend, and his bowl of spaghetti was all in the world he had to offer.

That evening when Simeon came back from

church, he found the lad and the hotel "boy," Tinkling Bell, frolicking together. Then he noticed that in the meantime Tinkling Bell had cut his hair, and he said to himself, "Oh, in your heart, too, dwells the spirit of Christ."

Tinkling Bell, now about twenty-three years old, had finished the fourth grade in grammar school and had attended church for a while, but was orphaned early, and for five or six years had worked at this inn without receiving wages or clothes. When Simeon asked him why he did not go somewhere else, the boy replied that he had received so much blessing here he must stay and try to pay it back.

"May you always take the troubles of this world that way," said Simeon, offering him a *chokeri* (shirt) and undersuit of his own. "Suffer physically, and with your heart believe in God. "Grace and peace through Jesus Christ be unto you! Amen."

Pastor Yi and little Million Maker ate and slept and prayed together through several blissful days; and the little fellow followed him about like a mascot, looking for chances to wait on him and run errands. And Simeon would think up little things for him to do. Each morning he would dust their room, and sometimes there were letters to mail, and whenever Simeon wanted to go out he would bring his shoes and place them directly in front of the door.

When it came time for Simeon to leave, if

he had a room of his own in Seoul or had known of one elsewhere, he would have taken him along. But as it was, he could only put him in charge of Tinkling Bell, to whom he gave two yen and asked that he be sent to his sister's until a permanent home could be found. While he was packing, the little boy sidled up to him and said wistfully, "Wish I could go with you."

That was almost more than Simeon's heart could stand.

"Oh, will I have to discard him?" his soul ached; "will a shepherd leave his sheep? If only I could, like the Great Shepherd, be forever with my sheep! If only I could with Him say, '*I will not leave you forlorn!*' O Lord, let us not separate. Amen."

Many thronged round him at the station, and in the bustle he almost lost sight of little Million Maker. Then suddenly he was aware of something rubbing against his *turumagi*. There clung a pitiful form, grasping his coat folds and gazing tearfully up.

"Why have you come here in the cold? Hurry back," he counseled.

There was no answer. Only the little head buried itself in the soft folds of his *turumagi*.

Meetings for a solid month kept Simeon busy, but as soon as he could, he found a place for the little fellow in an orphanage in Seoul. One of his meetings took Simeon through Okchun, a town near where the boy was; and he had arranged to meet him there. But no boy was to be found. The hotel boy came up and explained that a man had gone for him, but neither had returned. So the train pulled out carrying a sorrowful Simeon without his sheep.

Upon returning from another meeting Simeon found two letters waiting. They were from Tinkling Bell. One said that Million Maker was with him, but was sick and unable to make the trip to Seoul. Then he opened the other letter.

"Dear Pastor: The grace of God be with you," it began. "Million Maker died yesterday."

Simeon could scarcely read the rest. Through tears he dimly followed down the page.

"I stayed with him to the last, and today I took the little body out on a barren mountain side and buried him."

Three days later Tinkling Bell came to Seoul with the news that he had been dismissed by the inn keeper for keeping Million Maker. It was a hundred miles, and he had walked all the way. But their talk was not about the hard journey. They were thinking of the little boy.

"He was so cold," related Tinkling Bell simply. "He couldn't eat, and he just died."

A flood of remorse sank Simeon's soul. "The lamb God charged me with, I discarded. O Lord, when shall I be able, even once, to love as Thou dost love? My preaching is only words. Anybody who graduates from the seminary and learns a little, can do this kind of preaching but who can do this loving? O Lord, the real preaching of love I have left undone."

* * * * *

A thousand sheep came to take little Million Maker's place, and Simeon's preaching of love soon reached its heyday.

A March afternoon found Simeon in a city in central Korea where he had been invited to hold a ten days' institute revival. From the railway station he made his way first to the church, where he knelt quietly in prayer; and there walking up the street, he inquired of a girl the way to a good inn near by. Her eye quickly took in his dark cotton clothes, the worn hat, and the *komusin* (cheap shoes made of rubber).

"I don't know exactly," she returned coldly.

Simeon went on, and in his wanderings by himself finally found one. Outside the gate in the high stone wall he called, "Come here," according to Korean custom; but no one came. Then he knocked, according to foreign custom, and still no one came. Farther on he found another inn "Come here," he cried. Here, too, all was silent. Then he

knocked; but as before, no one appeared. Next door was another inn. Again he found the door shut and the silence of death. On to a fourth.

In a doorway opposite huddled a knot of women snickering and whispering among themselves. Evidently it was amusing to see a stranger try so many doors in vain.

Upon being turned from the fourth one, he bethought himself of a house just below where lived an acquaintance he used to know. Though not an inn, he might try it. But again in vain. So wandering back and forth through the narrow lanes he thought of two wanderers long ago who went from inn to inn only to be pushed on and finally sent to a stall. Would he make his bed with the sheep tonight? So the Lord found the world, he reflected. He came to his own, and His own received Him not.

At last directed by a schoolboy, he came to an inn on the hill.

"Come here! No one here?" he called.

A girl of about fifteen came out.

"May I sleep here?"

"Come in," she said.

"God bless you," returned he with profounder gratitude than she knew. As he asked if she believed in Jesus, she said that she did, and that she attended West Church. On inquiring about her parents, she said her father used to believe but quit, and now she and her mother went together. She showed him to a small room and left.

"This is my manger," he said to himself, and knelt to thank God for it, cold and barren though it was.

By and by the girl called him into the inner room to wait while they built a fire under the stone floor of his room. While here, the lady of the house looked in and asked him where he was from. His reply that he had come from the country elicited from her only a colorless response, "Is that so?"; but from the next room came a vivid reaction.

As he learned later, it was the son of the inn keeper, a youngster of seventeen or eighteen, who sat in his study there, separated

only by a paper partition. To impress properly this ignorant fellow from the country he swung vociferously through a hymn, then proudly ran through a page of Japanese, and capped the climax with a flourish of English. "P-i-c-t-u-r-e," loudly he spelled it out, and duly pronounced it. "Pick-chah!"

Simeon called the girl and asked if the "boy" of the inn could do something for him. She said they had no "boy" and went to see her mother. The mother then came and asked about his baggage. Upon learning it was at the railroad station, she asked her son to get it. He stormed and fussed, and finally shoved open Simeon's door.

"Where's the baggage?" he snapped.

Simeon held out his claim check and told him it was at the station.

"Heavy, I suppose," he snarled.

"Not especially," Simeon said slowly. "But don't you go," he added significantly; "I'll go myself," and started off.

"That's too bad," called out the boy after him, remaining stolidly in his room.

On the street Simeon lifted a prayer. "O Lord, I've never carried a load like this, but now is the time to do it."

At the station he called for his wicker case, heavy with books and magazines which he was to teach in the institute during the revival, swung it on his back, and trudged out. It was nearly time for the evening train; and as he started up the street, he met a group of well dressed men and women coming to the station, the pastor and leaders of the church, he judged from a fragment of their conversation as they passed. Coming to meet the famous *Yi moksa*, evidently, who was to open the revival that night. As the poor man bowed under a heavy *kori* and clad in black Korean clothes not any too fresh nor fine looking they cast one glance and continued on their way to meet the great preacher.

Dropping the load at his door, he sunk to the floor panting, and drew the door shut. In a few minutes the girl came and slid the door slightly to one side, saw him kneeling

and heard him thank God for helping him to overcome. She thoughtfully closed the door again and went to her mother.

"Mamma," he heard her say, "that man must be a Christian. He is praying in there."

After supper she brought the hotel register and handed it to him to fill out for police inspection.

"What is your business?" she asked.

"I go about the country preaching," he said, about to write the fact in the space headed *Occupation*.

"Oh, don't write that. Say you are a merchant," she urged.

"But I am not a merchant."

"Then say you are a farmer."

"Since I am a preacher, I shall have to say so."

Apparently she was afraid the word *pastor* might bring bothersome visits from the police, or possibly that such a one as he were not worthy of the name.

The facts all written, together with the disapproved title of *pastor*, he handed her the register, and said prophetically, "Take this, and then go get your New Testament and read John 13:7."

As he started to church he called to the girl to show him the way. Her mother, hearing this, told the boy to go. He refused, and so did the girl; and there followed an argument which ended in the girl's going. About half way he sent her back and reached the church alone.

The people were in a stir. The pastor and pillars of the church were already seated on the platform. Excited snatches of conversation flashed from lip to lip.

"Why didn't the preacher come?" grumbled one.

"They went to meet him, but not a trace of him could they find," mysteriously declared another.

"He ought to have been good enough to telegraph if he couldn't come," indignantly complained a third.

"This is a terrible predicament," murmured a fourth.

In the meantime Simeon had knelt in the rear to pray, and now rose. Seeing the church was full, he stood hesitating. No one spoke, though many furtively glanced in his direction and turned the other way. At length he found a place in the back and sat down and waited.

They had called for a shepherd; but when he came, they knew him not. Meanwhile he meditated on prayer.

"Prayer is my joy, my meaning, my life, my work. If I do not pray, I have no joy, my existence is meaningless, I have no life, I have no work. Prayer is my livelihood, my activity. But there are times when I cannot pray frequently.

"Oh my sadness without prayer! Oh my soul's pitifulness without prayer! More pitiful than nakedness.

"O God, give me prayer! Give me soul strength for prayer. Give me words for prayer. Without prayer in my mind, my soul is like a bride driven from the room where she was to have met the bridegroom.

"O Lord, make it so I can pray. All I have is in prayer only. If I lose prayer to the devil, I am a man who has lost everything. The devil does not wish to take my joy. He is wise. He does not want to take my peace or strength. Neither my faith and zeal does he put forth his hand directly to take. He is not so foolish as to try to take away all my good which opposes his evil. He is not that kind of a silly fellow. He is the very astute one who likes to take away a single prayer. That done faith, zeal, joy, peace, all naturally go. Since the whole structure of my faith life is built upon prayer and is being formed within prayer, I consider the hurting and the overthrowing of my prayer of greatest moment.

"O Lord, contravene the wiles of this devil.

"Prayer! Prayer! O sweet, sweet prayer! To my dying day give me all the prayer possible. Prayer is my alpha and omega. Let my life begin in prayer and end in prayer. Amen."

(To be continued)

What's Interesting the Korean Church?

Extracts from Korean Church Newspapers and Magazines

Translated by Y. H. KIM

The annual conference of the Korean Women's Foreign Missionary Society of the Methodist Church, was held at the North Church in Songdo from June 24th-26th. Three hundred and ten delegates with numerous interested visitors met together. It was reported that there are 393 branch associations all over Korea. The following decisions were made. 1. The appropriation of yen 850 will be set aside for the educational work in India. 2. Four missionaries should be appointed to Manchukuo. 3. Two Bible women will be appointed for Korean Churches in Japan.

The Seventh General Assembly of the Korean Women's Temperance Union, was held from June 26-27 at the North Church in Songdo. One hundred and fifty delegates were present. It was reported that there are 4,224 members in the Union. The following decisions were made for the year's program. 1. Temperance literature shall be printed for juvenile readers. 2. Temperance organizations shall be formed in every Methodist Church. 3. Moving pictures, lectures and songs shall be used to educate for temperance.

It is recently reported that during the year of 1936, Korea spent yen 29,451,120 for tobacco. What an expensive smudge!

During the last ten years from 1925-1935, 40% of the total deaths among college and university graduates, were due to tuberculosis.

The fourth centennial celebration of John Calvin's death, was held at the Y. M. C. A., Seoul, on June 12th under the auspices of the Christian Endeavourers of Presbyterian Churches in Seoul. There were thoughtful lectures on Calvin's life and his work, with music contributions by church choirs. There were more than 600 present.

The sixth Summer Conference of the Sunday School workers of the Korean Methodist Church will meet from July 28th to August 4th at Onchungni, Diamond Mountains. Concrete problems of Sunday School administration and instruction will be the main topics of the conference with the regular instructive courses of study. The General Annual Meeting of Epworth Leagues will meet during the conference.

The fortieth anniversary of the Hamheung Central Church, was celebrated with an impressive program on June 23rd, and the 25th celebration of the same nature was held at the Shinchung Church, Taiku. The latter has now a membership of two thousand.

The first All-Korea Children's Story-telling Contest was held at the Kongju Methodist Church, June 27th, under the joint auspices of the City Y. M. C. A. and the Sunday Schools of all Churches. It was really a joyful day to Kongju children. They were very attentive while each child told a beautiful story.

The fourth All-Korea Middle School Music Contest, of both boys and girls, under the auspices of the Chosen Christian College, was held in the new Citizen's Hall on June 18th. The largest hall in town was packed and hundreds were turned away. Judges expressed the opinion that the music ability that was manifested in the contest, showed the growth of music appreciation and technique.

The Pochunkyo, the most powerful semi-religion based on superstitious prophecy, lost its founder a few weeks ago. The organization and its claims had a strong influence among the mass of the people. The magnificent palace of Chungueub was built with the contributions of silver and brass, by poor adherents. The poorest ones gave their rice spoons. But it has been criticized severely by the press for its abuses and moral corruption. Now it is prohibited from having any meeting or getting any contribution from its followers.

'One century has passed', a paper writes, 'since Christianity came to Korea, and half a century elapsed since the Protestant Mission was received. In this half century, there has been a marked development in the Church, and the Church has contributed immensely to the growth of Korean culture.'

'The Church is facing,' the essay concludes, 'its most significant crisis in the Korean Christian Movement. We are waiting for great leaders who will be able to show the way out of confusion, and for great minds who will be competent to cope with the perplexing problems of Korean life.'

Our Contributors

We are indebted to Norman Found, M. D. for the life sketch of William McGill, M. D., one of the pioneer medical workers of the M. E. Mission in Korea. Dr. Found like Dr. McGill of whom he writes, is a Canadian. He came to the M. E. Mission in Korea in 1922 and after a few years in Kongju, came to Seoul where he has been connected with the Severance Union Medical College and Hospital. We greatly regret to lose Dr. Found and his fine family who left on furlough in 1935 and have since resigned.

The Rev. J. S. Ryang, D. D. is the General Superintendent of the Methodist Church in Korea. He was elected to that position upon the formation of the Union Methodist Church in 1931 and after a four year term, has been re-elected. His estimation of the Unfinished Task in Korea is most interesting as it comes from one of the out-standing Korean Christian leaders who speaks out of the experience and observation of many years.

H. H. Underwood, Ph. D., Litt. D. is President of the Chosen Christian College and is one of the first of the "second generation" missionaries to take up in Korea the work of their parents. After a short term of service with the John D. Wells School of Seoul in 1912, he became a regularly appointed missionary of the Northern Presbyterian Mission in 1917, since which time he has been connected with the College.

Miss Catherine Baker who writes of the Fiftieth Anniversary of Ewha, has been a teacher of Music in Ewha College since 1928. A volume of her poems was reviewed in the June number of the "K. M. F." by Mrs. J. S. Nisbit of Mokpo, Korea.

Mr. H. N. Lee is the Editor's assistant in the office and does the most of the work. He is a graduate of the Chosen Christian College, is a good typist, speaks English remarkably well, is an active worker in the Church. Out of his wide reading he translates many articles for Korean papers and magazines.

We have not learned the name of the Ewha College girl who writes "An Episode on the Yalu River." Like Paul Lee who gives us his "View of an Education," she is one of many earnest Korean Christian students who have had a deep religious experience and who a few years hence will be among the Christian leaders of the Korean Church.

Mr. Y. H. Kim, Ph. D. is Librarian of Ewha College and on the side, month by month, gives us a valuable article on What's Interesting the Korean Church? No feature of the "K. M. F." is more appreciated by our readers.

As we near the end of the year in reading the Rev. V. W. Peters' interesting serial which gives us such a vivid picture of the inside life of the Korean Church, we suggest that others write serials for the coming years upon such subjects as "Pen Pictures of Korean Church Leaders," "Pioneers among the Missionaries," etc. The editor will be glad to hear from anyone who will undertake to write such a serial.

Notes and Personals

Southern Methodist Mission :

Returned to U. S.

Miss Ethel Gerdine, daughter of Rev. and Mrs. J. L. Gerdine, Seoul, to continue her education.

Northern Methodist Mission :

Miss Olive Pye, who was on the Ewha staff for some years but who resigned for health reasons and has been living in Los Angeles, paid a visit to Korea in July and August.

Southern Presbyterian Mission :

Returned to Korea for the Summer holiday :

Frances and Janie Clark, the daughters of W. M. Clark, Seoul.

Northern Presbyterian Mission :

Resignations

Rev. and Mrs. Bruce F. Hunt, Chungju.

Dr. and Mrs. R. M. Byram, Kangkei.

Returned to Korea for the summer holiday :

Horace Grant Underwood, the eldest son of Dr. and Mrs. H. H. Underwood of the Chosen Christian College.

M. Williard Lampe, son of Dr. and Mrs. H. W. Lampe of Syenchun.

John D. Bigger J., son of Dr. and Mrs. J. D. Bigger of Pyongyang.

Paul, George Jr. and Julia Winn, children of Dr. and Mrs. G. H. Winn of Seoul.

Returned from furlough :

Miss Olivette Swallen, Pyengyang.

Returned from the States for one year :

Abigail, daughter of Mr. & Mrs. John Genso, Seoul, and Cordelia, daughter of Dr. and Mrs. H. W. Lampe, Syenchun.

Visitor

Mr. E. W. Munnell, a medical student from New York, is the guest for the summer of Dr. and Mrs. W. M. Clark.

Y. M. C. A.

Francis, the son of Mr. and Mrs. Barnhart, has left for the United States to enter college.

Death

At the Unsankinko Mr. A. E. Deardorff died of blood poisoning on the night of the 20th and was interred in the Pyengyang Foreign Cemetery on the 22nd. He had been in Korea for many years. Our sympathy goes out to Mrs. Deardorff.

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